

Halachically Speaking

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Personal Requests on Shabbos

Sponsored

לרפואה שלמה חנה חיה בת מזל
לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש
לז"נ יעקב אריה בן שבתי לז"נ טובה מרים בת ר' שמשון הלוי

*Chazal*¹ forbade one to ask for his personal needs on *Shabbos*. Some say this is learned from the *din* that on *Shabbos* one has to act differently from the rest of the week.² Others say the reason is because it is not an *oneg* for *Shabbos* if one asks for his personal needs.³ The *Ran*⁴ says the reason is because asking for personal needs on *Shabbos* may cause a person to cry on *Shabbos* which is not allowed. The *Korbon Eida* says the reason is because of *tirdas halev*.⁵ Many *poskim* say the whole *issur* is to ask regarding a *tzara* one already has, and one is permitted to request from *Hashem* that a certain *tzara* should not come.⁶ Some say something which has a set *nusach* can be said on *Shabbos* even if it contains personal requests (such a *tefilla* is called *tofes beracha*).⁷

One is allowed to think about his personal needs on *Shabbos*.⁸

Asking for *Ruchniyus* Needs

Although some *poskim* prohibit asking for personal *ruchniyus* needs on *Shabbos*,⁹ many *poskim* say it is permitted to do so.¹⁰ The *minhag* is in accordance with this second opinion.¹¹ The reason is because asking for *ruchniyus* needs does not conflict with any of the reasons mentioned above.¹² It would seem that according to

¹ Refer to Mesechtas Shabbos 12a, Tannis 19a, Yerushalmi Shabbos 15:3.

² Medrash Rabbah (Vayikra) 34.

³ Rambam Hilchos Shabbos 30:12. Refer to Yerushalmi Shabbos ibid.

⁴ Mesechtas Shabbos on 113b:page 123 (old), page 10 on the pages of the Rif to Shabbos 12a, Machtzis Ha'shekel 287:1. Refer to Sheilas Yaavetz 1:64.

⁵ On Yerushalmi Shabbos 15:3, refer to Rav Poalim 2:46.

⁶ Refer to Halachos Ketanos 1:62, Mishnah Berurah 288:22, Mases Shabbos page 518, Bakashas B'Shabbos page 3:footnote 9. See Betzel Hachuchma 5:41 who permits saying *tefillas haderech* on *Shabbos* for a *choleh* who needs to travel to a far place.

⁷ Yerushalmi ibid. Refer to Bakashas B'Shabbos page 3 and pages 45-49. Based on this *elokay netzor* is recited on *Shabbos* after *shemonei esrei* (Zera Yaakov 8:pages 115-116).

⁸ Halichos Shlomo Moadim 1:15:footnote 20.

⁹ Derech Sicha pages 269-270.

¹⁰ Halichos Shlomo Tefilla 14:11, Emes L'Yaakov 288:footnote 313, Rivevos Ephraim 1:217, Mases Shabbos page 521:14:footnote 25, see Yabea Omer O.C. 6:18.

¹¹ Horav Yisroel Belsky Shlita.

¹² Bakashas B'Shabbos page 22.

those *poskim* who permit one to ask for *ruchniyus* requests one would be able to *daven* for a *shidduch* on *Shabbos*.¹³

Techina at Hadlukas Neiros

At the time of candle lighting a woman should *daven* for her children to be successful in *Torah*.¹⁴ There is no concern of asking for personal needs when saying this *tefilla*. One of the reasons is because this is the proper time to say the *tefilla* and there is no other time that it would be appropriate to recite it.¹⁵

Anu B'koach

Some have the custom not to recite *anu b'koach* after *mizmor shir* on Friday night since it contains personal requests. However, most people do in fact have the custom to recite it.¹⁶

V'hu Rachum

On *Shabbos*, we do not recite *v'hu rachum* before *maariv* as we do during the week. The reason is because doing so is considered asking for personal needs on *Shabbos*.¹⁷

Nusach of Shabbos Shemonei Esrei

The *Gemorah* in *Berochos*¹⁸ says the reason why we have a different *shemonei esrei* on *Shabbos* than during the week is because *chazal* did not want to be *matriach* people by requiring the long weekday *shemonei esrei* on *Shabbos*. Others say the reason is because one may have a personal request which will cause him to be in pain, therefore, one does not say the normal weekday *shemonei esrei* on *Shabbos*. However, the first three and last three *berochos* of the weekday *shemonei esrei* are recited on *Shabbos* because they talk about the greatness of *Hashem*.¹⁹

Ribbon Kol Hu'alomim

Some *poskim* consider the *tefilla* of *Ribbon Kol Hu'alomim* (found after *Sholom A'leichem*) as asking for personal needs on *Shabbos*.²⁰ However, the majority of *poskim* maintain that this *tefilla* may indeed be recited.²¹ Some say the reason why *Ribbon Kol Hu'alomim* is not a problem of asking personal needs is because it talks about the *kedusha* of *Shabbos*.²²

Zemiros containing Personal Requests

One may sing *zemiros* on *Shabbos* even if the song contains words that are personal requests since the *issur* of asking personal requests does not apply to this case.²³

¹³ Ibid: footnote 1. One is permitted to say *a'nu* etc before *hakafof* on *Simchas Torah* because they are *ruchniyusdika* requests. (Mases *Shabbos* page 590, see *Rav Poalim* 2:46, *Moed Lechul Chai* 25:11, *Kaf Ha'chaim* 669:29).

¹⁴ *Mishnah Berurah* 263:2, see *Otzer Hayideos* pages 151-152. Refer to *Shlah* (*Shar Oseios* 4:page 103b) who speaks about the importance of *davening* that one's children should be *lomdei Torah*.

¹⁵ *Rivevos Ephraim* 6:130, 7:111, *Bakashas B'Shabbos* 4:footnote 5.

¹⁶ *Mases Shabbos* page 530:10.

¹⁷ *Kol Bo* 35:page 141 (new), *Sharei Teshuva* 267:3, *Sheilas Yaavetz* 2:120, see *Machzik Beracha* 267:3.

¹⁸ 21a.

¹⁹ *Medrash Tanchuma Vayeira* 1:pages 96-97 (new), *Rambam* (Pe'er Hador) 130, *Shibuley Haleket* 128. Some say the *Gemorahs* reason is identical to the other reason mentioned above. (Refer to *Bakashas B'Shabbos* pages 41-44).

²⁰ Refer to *Machzik Beracha* 262:3, *Rav Poalim* 2:46, *Lekutei Maharich* 1:page 347, *Yesodo Yeshurin* 3:page 206.

²¹ *Sharei Teshuva* 262:2, *Lekutei Maharich* *ibid*, *Rivevos Ephraim* 6:130, *Otzer Hayideos* pages 289-291 on this *inyun*, *Derech Sicha* page 270.

²² *Shevet Ha'Levi* 1:57:3.

²³ *Mases Shabbos* page 589.

Harachamun in Bentching

It is permitted to say the *harachamuns* in *bentching* since it is an established *nusach* set up by *chazal* and it is not considered asking for personal needs on *Shabbos*.²⁴

Yehi Ratzon before Parshas HaTamid

Some say on *Shabbos* one should not recite the *yehi ratzon* before the *parshas ha'tamid*.²⁵ However, the custom seems to be that this practice is indeed permitted.²⁶

Berich Shemei

There are differing opinions regarding the correct time to say *berich shemei*.²⁷ Some say the correct time is when the *aaron kodesh* is opened,²⁸ while others hold it is when the *sefer Torah* is taken out of the *aaron kodesh*.²⁹ *L'masseh*, one may follow either opinion.³⁰ One who missed both of these times may recite *berich shemei* as long as the *ba'al koreh* has not yet begun to *lain*.³¹ The *tefilla* of *berich shemei* is taken from the *Zohar*, and one should recite it slowly and with concentration.³² *Berich shimeit* may be recited on *Shabbos* even though it contains personal requests.³³ (One should not talk at the time the *sefer Torah* is being taken out because it is a time of *ratzon*).³⁴

Mi Shi'be'rach for a Choleh

On *Shabbos*, some *poskim* forbid reciting a *mi shi'be'rach* for a sick person who is not in danger,³⁵ while others are lenient.³⁶ Reciting a *mi shi'be'rach* is permitted for a sick person who is in danger.³⁷ A woman who is within her first week of giving birth is considered in danger and a *mi shi'be'rach* may be recited on her behalf.³⁸

One should add into the *mi shi'be'rach* that *Shabbos* is the healer and the *refuah* should come soon.³⁹ The one reciting the *mi shi'be'rach* is permitted to read from a list of sick people and there is no concern that one may

²⁴ Darchei Moshe 188, Birchei Yosef (Shiurei Beracha) 188:1, Levush 188:4, Mishnah Berurah 188:9, Shevet Ha'kehusi 3:142, Rivevos Ephraim 8:515:2, see Bais Yosef 188, Bakashas B'Shabbos page 20:footnote 12.

²⁵ Matei Ephraim 684:7, Sharei Teshuva 267:3, Zera Yaakov 8:page 124:18.

²⁶ Horav Yisroel Belsky Shlita, see Machzik Beracha 267:3, Kaf Ha'chaim 51:14.

²⁷ Refer to Yeshurin 2:pages 559-580 on the *inyun* of *berich shemei* in depth.

²⁸ Refer to Pri Megadim M.Z. 141:3, Darchei Chaim V'sholom 196, Sharei Ephraim 10:1, Mishnah Berurah 282:1, Shevet Ha'kehusi 3:69, Siach Tefilla page 377. If one is holding in middle of *pesukei d'zimra* one may not recite *berich shemei* (Ishei Yisroel 25:footnote 48, Yabea Omer 5:8:5, Shevet Ha'Levi 7:12). Refer to Otzer Hayidios pages 436-437. In regard to when to say the thirteen *middos* on *Yom Tov* see Siach Tefilla pages 378-380.

²⁹ Matei Ephraim 619:48, Igros Moshe O.C. 4:70:9, Oz Nedberu 8:48.

³⁰ Halichos Shlomo Tefilla 12:9.

³¹ Mishnah Berurah 134:13.

³² Yosef Ometz 504:page 108, Yesod V'shoresh Hu'avoda 5:8.

³³ Refer to Magen Avraham 282:1, Pri Megadim Eishel Avraham 282, Sharei Teshuva 292:1, Sharei Ephraim 10:1, Torah L'shma 103, Mishnah Berurah 134:13, 282:1, Zera Yaakov 8:pages 80-81. The only *tefillas* that are forbidden are new *tefillas* which one is not used to saying during the week (Torah L'shma *ibid*, see Rav Poalim sod yeshurim 3:8, Rivevos Ephraim 2:33 who is lenient). Some do not say this *tefilla* during the week (Rav Poalim 2:46, Kaf Ha'chaim 134:11). One should not recite it between *shemonei esrei* and *tachnun* (Halichos Shlomo Tefilla 11:footnote 3).

³⁴ Moreh B'etzvah 90, Chesed L'alafim 135:1, Shulchan Hatohar 147:13.

³⁵ Refer to Shulchan Aruch 288:10, Rama, Magen Avraham 14, Shulchan Aruch Harav 9. See Bakashas B'Shabbos pages 50-53.

³⁶ Sheilas Yaavetz 1:64, Ketzos Ha'shulchan 85:badi 2, Be'er Moshe 4:103, Mases Shabbos page 557.

³⁷ Shulchan Aruch *ibid*, Rama *ibid*, Shulchan Aruch Harav *ibid*.

³⁸ Magen Avraham *ibid*, Shulchan Aruch Harav 9, Sharei Ephraim 10:44, Mishnah Berurah 28, Ketzos Ha'shulchan *ibid*.

³⁹ Magen Avraham *ibid*, Sharei Ephraim 10:44, Mishnah Berurah *ibid*, Bakashas B'Shabbos page 9:footnote 17, see Shulchan Aruch Harav 287:1. Refer to Teshuvos V'hanugos 3:95, Tzitz Eliezer 13:36:2:page 79.

come to erase a name from the list.⁴⁰ On Rosh Hashanah and Yom Kippur the *minhag* is to say add that the *refuah* should come “in the merit of the *Yom Hadin*.”⁴¹

Mi Shi'be'rach for an Oleh

The custom is to recite a *mi shi'be'rach* for a person who received an *aliyah* on *Shabbos*.⁴² Although some *poskim* are against this practice,⁴³ the accepted custom is to recite it.

Yeikum Purkun

The custom is to recite the *tefilla* of *yeikum purkun* on *Shabbos* and there is no concern that doing so is considered asking for personal needs on *Shabbos*.⁴⁴ Although some *poskim* are against saying this *tefilla* on *Shabbos*,⁴⁵ the custom is in accordance with the first opinion stated.⁴⁶ Some say the reason it is permitted to say it is because it is considered a *beracha* and not a *tefilla*.⁴⁷ Some say one who *davens* alone should only say the first *yeikum purkun*.⁴⁸

The Guest's Beracha

Many have the custom when *bentching* after eating by another person's house to include a *beracha* for the *ba'al habayis* called “*birchos ha'orech*.”⁴⁹ This *beracha* may be recited on *Shabbos* since it is considered a *beracha* which was established by *chazal*.⁵⁰

Parshas Ha'mon

During the week many have a custom to recite *parshas ha'mon* after *shacharis* as a *segula* for *parnasa*.⁵¹ This *tefilla* may be recited on *Shabbos* as well.⁵² However, the *yehi ratzons* which are customarily recited before and after the *parshas ha'mon* should not be said on *Shabbos*.⁵³

Yehi Ratzon before Rosh Chodesh Bentching

Many *poskim* question the custom of reciting the *yehi ratzon* before *rosh chodesh bentching* since it contains personal *bakashos*.⁵⁴ However, an overwhelming majority of *poskim* hold one may indeed recite the *yehi*

⁴⁰ Eyal Meshulash (Shtarei Hidyotes) 8:11, Teshuvos V'hanugos 3:96, Mekroei Kodesh page 57:footnote 5, see Sharei Ephraim 10:33. This applies for the *aliyah* card as well Eyal Meshulash (Shtarei Hidyotes) 1:17, 3:6:2, 8:9, 11:39,45.

⁴¹ Matei Ephraim 584:25, Lekutei Maharich 2:page 399 (new).

⁴² Refer to Halachos Ketanos 1:62, Birchei Yosef 284:14, Ketzos Ha'shulchan 65:badi 2, Tzitz Eliezer 13:36, Rivevos Ephraim 1:404:2.

⁴³ Sheilas Yaavetz 1:64.

⁴⁴ Rama 284:7, Sheilas Yaavetz 1:64, Sharei Ephraim 10:26, Lekutei Maharich 2:pages 414-415 (new). Refer to Rivevos Ephraim 4:97:1, 5:236:1, 6:455, 8:22:5. The Lekutei Maharich *ibid* says the *shatz* should hold the *sefer Torah* when reciting *yeikum purkun*. See Taz 96:1, Mishnah Berurah 96:2. Refer to Rivevos Ephraim 1:116:2, 5:236, who wonders why this is not the custom. Refer to Zera Yaakov 8:page 119:12 who says that it seems from the fact that one may say *yeikum purkun* one may ask for *parnasa* on *Shabbos*.

⁴⁵ Mases Shabbos page 558:footnote 111.

⁴⁶ Refer to Rivevos Ephraim 6:455 in great depth.

⁴⁷ Levush 284:7, Rivevos Ephraim 1:116:2.

⁴⁸ Refer to Rivevos Ephraim 6:455:pages 524-528.

⁴⁹ Gemorah Berochos 46a, Rosh 7:11, Shulchan Aruch 201:1.

⁵⁰ Birchei Yosef in Shiurei Beracha 188:1:page 47.

⁵¹ Refer to Shulchan Aruch 1:5. See Aruch Ha'shulchan 1:24 who explains why some do not recite this everyday.

⁵² Mishnah Berurah 1:13, Zera Yaakov 8:page 120.

⁵³ Bakashas B'Shabbos 2:5.

⁵⁴ Refer to Aruch Ha'shulchan 417:9, Teshuvos V'hanugos 3:95.

ratzon.⁵⁵ Some say the reason is since the *yehi ratzon* speaks about *Torah*, and it is permitted to ask regarding *Torah*.⁵⁶ Some have the custom to say a shorter version of the *tefilla*.⁵⁷

Birchos Hachodesh

The custom is to recite the *nusach* of *y'chadsheyhu* on *Shabbos mevorchim*. There is no concern of asking for personal needs because it concerns the needs of the *rabbim*, and it is a *beracha* not a *tefilla*.⁵⁸

Saying U'va L'tzyion on Shabbos

Reciting *u'va l'tzyion* is not permitted on *Shabbos* because it contains personal requests. In order not to be *mevateil* the *inyun* of saying *u'va l'tzyion* every day it is moved to *mincha*.⁵⁹

Zochreinu, etc. on Shabbs Shuva

The custom is to recite *zochreinu* etc. in the *Shemonei Esrei* of *Shabbs Shuva* and it is not a concern of asking for personal needs on *Shabbos*.⁶⁰

Rosh Hashanah/Yom Kippur on Shabbos

Even though it is normally forbidden to ask for personal needs on *Shabbos*, if Rosh Hashanah or Yom Kippur fall out on *Shabbos* doing so is permitted.⁶¹ The reason is because it is the Day of Judgment, and if one will not ask for personal needs now, he will not have another opportunity to do so.⁶² One may say *Elokay Ad..* on Yom Kippur that falls out on *Shabbos*.⁶³

Oveinu Malkeinu on Shabbos

Oveinu Malkeinu is not recited when Rosh Hashanah falls out on *Shabbos*.⁶⁴ Even though *Oveinu Malkeinu* is a *nusach* set by *chazal*, since it is not said every time one *davens*, it is not considered a *tofes beracha*, and is not recited on *Shabbos*.⁶⁵ Some *Sefardim* have the custom to recite *Oveinu Malkeinu* on *Shabbos* Rosh Hashanah.⁶⁶ On Yom Kippur that falls out on *Shabbos* *Oveinu Malkeinu* is only recited by *Neilah* because it is the *gemar din*.⁶⁷

Tashlich on Shabbos

Although *tashlich* contains personal requests, the custom is to recite it when Rosh Hashanah falls out on *Shabbos*.⁶⁸

⁵⁵ Sharei Ephraim 10:45, Aruch Ha'shulchan 417:9.

⁵⁶ Rivevos Ephraim 1:217.

⁵⁷ Orchos Rabbeinu 3:page 234:36 in the name of the Chazzon Ish, see Zera Yaakov 8:pages 121-122.

⁵⁸ Rivevos Ephraim 6:130, Mases Shabbos page 559:footnote 114, see Divrei Torah 4:107 in depth.

⁵⁹ Levush 132:1.

⁶⁰ Tosfas Berochos 34a "al," Rosh 5:21, Rivevos Ephraim 7:111, 8:465:1, 515:2.

⁶¹ Rivevos Ephraim 8:235:1, Orchos Rabbeinu 2:page 181 quoting the opinion of the Chazzon Ish, Halichos Sholom Moadim 1:15, Ishei Yisroel 2:33:footnote 100.

⁶² Refer to Elya Rabbah 594:6 who says one is supposed to cry on the *yomim noarim*, and if not his *neshoma* is not pure and complete.

⁶³ Maharam Mintz 87, see Zera Yaakov 8:page 116.

⁶⁴ Rama 584:1, Magen Avaraham 3, Levush 1, Kaf Ha'chaim 7, Igros Moshe O.C. 3:18.

⁶⁵ Refer to Elya Rabbah 584:7, Bakashas B'Shabbos page 34:footnote 22.

⁶⁶ Kaf Ha'chaim 584:7-8.

⁶⁷ Rama 623:5, Magen Avraham 3, Levush 623:5, Mishnah Berurah 10, Aruch Ha'shulchan 619:8, see Kaf Ha'chaim 623:25 who says some do not say it even in this situation. Refer to Rama 619:3, 625:3, Mishnah Beruriah 619:13, Rivevos Ephraim 1:413:2.

⁶⁸ Rav Poalim 2:46, Bakashas B'Shabbos page 38:footnote 42.

Thirteen Middos on Rosh Hashanah/Yom Kippur etc

Some *poskim* say when Rosh Hashanah and Yom Kippur fall out on *Shabbos* one says the thirteen *middos* before *krias hatorah*.⁶⁹ Many *poskim* argue and maintain that one should not recite them because of the concern of asking for personal needs on *Shabbos*.⁷⁰

Duchaning on Yom Tov

On *Yom Tov* the custom is to recite *Ribbonei Shel Olam* while the *kohanim* are *duchaning*.⁷¹ When *Yom Tov* falls out on *Shabbos* one should not say the *Rebbonei Shel Olom* unless he had a bad dream the night before.⁷²

Davening for a nice Esrog on Shabbos

Many have the custom to *daven* for an *esrog* on *Tu B'shevat*.⁷³ This is permitted even if *Tu B'shevat* falls out on *Shabbos*.⁷⁴

A Loshon Bakasha while Learning

One who is in middle of learning on *Shabbos* and comes across words which are a plea may say it despite its being a *loshon bakasha*.⁷⁵ The same *din* applies to one who is giving a speech on *Shabbos*.⁷⁶

Visiting the Sick on Shabbos/Consoling the Bereaved

One is allowed to visit someone who is sick on *Shabbos*.⁷⁷ Although, some *poskim* say one who has time should visit during the week⁷⁸ the *minhag* seems to be lenient in this regard. Thus it is common of young boys or girls to visit a nursing home on *Shabbos*. When wishing a *choleh* well one must mention that *Shabbos* will heal you and the *refuah* will come soon.⁷⁹

One is permitted to consol the bereaved on *Shabbos*.⁸⁰

Tehillim on Shabbos

Since *Dovid Hamelech* was *niftar* on *Shabbos*, the *minhag* of many is to recite *tehillim* on *Shabbos*.⁸¹ *Tehillim* should not be said in public for a sick person who is not in danger.⁸² When reciting *tehillim* for such a person it should not be recognizable that the *tehillim* is being said for the sick person.⁸³

⁶⁹ Matei Ephraim 619:48, Sharei Ephraim 10:5, Katzei Hamatei ibid, Da'as Torah 488:3, Lekutei Maharich 3:page 2 (old).

⁷⁰ Sharei Ephraim ibid, Rivevos Ephraim 1:413:1, Siach Tefilla pages 393-394, Orchos Rabbeinu 2:page 208:47, Bakashas B'Shabbos page 31.

⁷¹ Mesechtas Berochos 55b, see Yerushalmi Berochos 5:1, Shulchan Aruch 130:1.

⁷² Mishnah Berurah 130:4, see Zera Yaakov 8:page 114:5.

⁷³ Bnei Yissochor Shevat 2:2:2:page 94b.

⁷⁴ Bakashas B'Shabbos page 28:footnote 13.

⁷⁵ Mases Shabbos page 589.

⁷⁶ Ibid.

⁷⁷ Mesechtas Shabbos 12a-12b, Shulchan Aruch 287:1, Tzitz Eliezer 13:36.

⁷⁸ Sharei Teshuva 287, Magen Avraham 1. Refer to Mishnah Berurah 287:1.

⁷⁹ Shulchan Aruch ibid. The Shulchan Aruch also says other words to say, but it is not the *minhag* to say these words amongst the *Ashkenazim* (Rama ibid). Refer to Pri Megadim M.Z. 287:1.

⁸⁰ Mesechtas Shabbos ibid, Shulchan Aruch 287:1, Taz 1, Mishnah Berurah 3.

⁸¹ Refer to Eishel Avraham Butchatch 306:5, Mases Shabbos page 575:footnotes 177-178 in depth.

⁸² See Mishnah Berurah 293:1, Bakashas B'Shabbos 1:footnote 13, Rivevos Ephraim 8:411.

⁸³ Halichos Shlomo Tefilla 14:footnote 19. Refer to ibid 8:17. Refer to Shemiras Shabbos K'hilchoso 3:28:footnote 147 who permits one to receive money for saying *tehillim* on *Shabbos*.

Tefilla of the Shlah

The *Shlah* wrote a *tefilla* which is recited by most of *klal yisroel* on *Erev Rosh Chodesh Sivan*.⁸⁴ The question arises: if *Erev Rosh Chodesh Sivan* falls out on *Shabbos* may the *tefilla* be said on *Shabbos* or should it be recited a day earlier? Many *poskim* say this *tefilla* is permitted to be recited on *Shabbos*,⁸⁵ while others are more stringent.⁸⁶ The *minhag* is like the first opinion stated.⁸⁷

Tefilla before Learning

The *tefilla* which one is supposed to recite before he begins learning⁸⁸ may be recited on *Shabbos*.⁸⁹

Saying a Tefilla before taking medication

Some have a custom before taking medication to recite a *yehi ratzon* that all should be well. This *tefilla* may be recited on *Shabbos* and is not a concern of asking for personal needs on *Shabbos*.⁹⁰

Davening at the Kosel

Many people have the custom to *daven* at the *Kosel* for forty days in a row.⁹¹ The question arises: when one goes on *Shabbos* may one ask the same requests they ask for during the week? Some *poskim* write that one may indeed *daven* for the same requests on *Shabbos* as during the week.⁹²

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⁸⁴ *Shlah* (Inyunei *Tefilla*) pages 217-217b (old print).

⁸⁵ *Shevet Ha'kehusi* 3:142, *Bakashas B'Shabbos* 4:footnote 9.

⁸⁶ *Derech Sicha* page 270, see *Natei Gavriel* (*Shavuos*) page 47:footnote 28.

⁸⁷ *Horav Yisroel Belsky Shlita*.

⁸⁸ *Mesechtas Berochos* 28b.

⁸⁹ *Shevet Ha'kehusi* *ibid*, *Derech Sicha* *ibid*.

⁹⁰ Refer to *Shar Ha'tzyion* 230:8, *Bakashas B'Shabbos* page 27:footnote 15. See *Betzel Hachuchma* 5:41.

⁹¹ Refer to *Kovetz Ohr Yisroel* 9:pages 187-188.

⁹² *V'drashta V'chakarta* 3:57.

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Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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